The Orthodox Herald

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Volume 54, No. 6 ISSUE 641 OCTOBER 2005 www.orthodoxherald.homestead.com

HOLY PROTECTION/POKROV

October 1/14

One of the most beloved Holy Days is the Holy Protection of the Mother of God. It commemorates the miraculous appearance of the Mother of God in a church full of praying people in Constantinople. The bishops and clergy, the Emperor and Empress, and the other members of their household, as well as the citizens of Constantinople, had gathered here for a vigil. The city of Constantinople had been invaded by the Saracens, a nomadic Muslim tribe, who had already decimated the Greek army and plundered much of the country. Fearing for their lives, with no other recourse open to them, they barricaded themselves in the Blacherne Church for constant prayer.

A Vigil was being served at 4 a.m., when St. Andrew and his disciple Epiphanius saw a woman approach the doors of the altar, accompanied by St. John the Baptist, St. John the Evangelist, and other saints. She knelt down and remained praying for a long time bathed in tears. She then stood up, took off the veil which she was wearing, and extending it over her arms, she turned to the people. She had been praying for them, interceding with Her Son for their safety.

Fear swept the Saracens. With renewed hope and strength, the Greek Christian army counterattacked the Saracen muslims and they fled the city. The Kondak/Hymn for the day tells us: "Today the Virgin is present in the Church and with the armies of Saints invisibly prays to God for us. The angels worship with the Archangels and the Apostles rejoice with the Prophets because the Birthgiver of God prays to the Eternal God."



THE PROTECTION OF THE MOTHER OF GOD ICON

Orthodox are known for their icons, both in their churches and in their homes. Many have them in their autos and places of employment and take them when they go traveling. Why?

We have icons in our churches because we believe that our churches are the house of God – it is a sanctuary, a bit of heaven on earth. The icons depict Christ, the Mother of God, and the saints. The icons are drawn or written in such a way that they declare the teaching of the Church. They represent, through art or visually, the truth found in the Scriptures and Holy Tradition concerning God, Jesus and His saving mission on earth. We often hear of icons referred to as the Bible for those who cannot read.

We venerate icons, we do not worship them. We venerate (treat with honor and respect) them, as they depict the miracles of God through Jesus Christ and the saints, and illustrate the truths and values as given in Holy Scripture and the events involved in God's teachings.

We can see this illustrated in the icon of the Protection of the Mother of God, which is depicted at the head of

(Continued on Page 43, Col. 1)

THE TWO DEMETRIS

Demetri's Saturday is always observed on the Saturday before October 25. The commemorative day was started in the year 1380 by St. Demetri Donskoy in remembrance of the great victory over the Tartars on Kulikovo Field near Tula in Russia. After the victory, the Prince went to the Trinity-Sergius Monastery in Zagorsk to pray. After remembering all those who had died in the battle, he decreed that an annual remembrance be made on the Saturday before the day on which his saint Demetri is commemorated (October 26). This remembrance later expanded to include all Orthodox Christians who had died in the faith. Later on the Prince Demetri was recognized as a Saint. He is not to be confused with his saint Demetri Of Thessalonica in Greece.

The Martyr Saint Demetrious was born into a Christian family in the 4th century. His father was the military commander of Thessalonica. When his father died, he was appointed by Emperor Maximian to succeed him. He was ordered to persecute and kill the Christians in that city. Instead, Demetri preached and practiced his Christian faith. Maximus was informed of this. When he visited Thessalonica, he summoned Demetri to explain why he was not following orders. Demetri explained his Christian faith. Maximus was not "buying it." He imprisoned him and issued a death warrant. Demetri prepared himself for death. He ordered his aide to distribute his wealth to the poor and prayed for a righteous death. An angel appeared to him to encourage him and said: "Peace be with thee, thou art a sufferer for Christ. Be brave and strong!"

Soldiers came into the cell and killed

(Continued on Page 43, Col. 2)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Scranton, PA 18505
an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
POSTMASTER: Send address changes to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

OCTOBER 2005

DIED: ARCHIMANDRITE HILARY (MADISON) at St. Tikhon's Monastery, So. Canaan, PA

FR. VLADIMIR SOROKA (retired) in McKees Rocks, PA

MOTHER BENEDICTA (BRAGA) at Dormition Monastery in Rives Junction, MI.

THE UKRAINIAN CATHOLIC CHURCH has almost completed its cathedral in Kiev, Ukraine. Patriarch Husar has also moved his see to that city.

ST. CATHERINE'S VISION, an organization for women blessed by SCOBA, has announced a retreat for women graduates of Orthodox theological schools, to be held at Antioch Village in Ligonier, PA on Nov. 10-13. Discussion will center on the question: "How can the Church better utilize the training, talents, and gifts of our theologically-educated women?" This meeting will be followed by the second phase, which will entail reaching out to other women who desire to serve the Church in a lifelong capacity. For more info, contact www.orthodox-women.org or e-mail orthodox-women@netscape.net

THE GENERAL ASSEMBLY OF THE 47th ANTIOCHIAN ARCHDIOCESE met in Dearborn, MI on July 28. It was resolved to challenge, request and call on SCOBA to meet with all deliberate speed with the expressed purpose to endorse, promote, and accomplish Orthodox Unity in North America and to set forth a plan and timetable for achieving such Orthodox Unity. SCOBA had met for an unprecedented meeting in 1994 and has done nothing since that time.

HURRICANE CHARLEY and three other hurricanes have damaged the library of Holy Theotokos Monastery, 111 Evergreen Rd., North Fort Myers, FL 33903-3830. One-third of their books were destroyed. Materials on Eastern Orthodoxy in Greek, Russian, Ukrainian, Romanian, Arabic and English on history, theology, music, art, liturgy/worship, scripture commentaries, Saints, etc. are needed. For info or to help call Archimandrite John at 239/229-0211 or e-mail: :htm@holytheotokos.org

A NEW PATRIARCH FOR JERUSALEM has been elected. Theophilos, a Greek by birth and a Jordanian by citizenship, has lived in the Holy Lands since he was twelve. He is the youngest bishop being born in 1953. He was assigned to Moscow as exarch for two years; however, he never learned the Russian language. He replaces Patriarch Irenaous, who was asked to resign because of mismanaging land belonging to the Orthodox Church in the Holy Lands.

MEETING WITH JORDANIAN King Abdallah II in Sochi, Russian President Putin stated that there are 16 million Muslims living in Russia. They are Russian citizens not emigrants. Putin thanks the King for supporting Russia's entrance into the Organization of Islamic Conference.

THE SITKA MOTHER OF GOD ICON will be in the U.S. from September 7 through November 7. It will visit 60 parishes. The icon is a 19th century variation of the Kazan icon and is distinguished by its silver and gold risa (ornate partial cover). It miraculously survived unscathed when a fire destroyed the Sitka, Alaska, cathedral in 1966.

THERE IS AN AIR FORCE ARMY SPECIAL RADAR UNIT deployed at an island at Valaam Monastery in Northern Russia. Patriarch Alexy served the Divine Liturgy there on the Holy Day of the Transfiguration of Our Lord on August 19. Russian Defense Minister Sergey Ivanon attended. The company distinguishes itself by the lack of no discipline problems. An iconostas is to be found in the leisure room and a chapel is being built. Twelve of the servicemen are novices at the monastery.

THE GREEK ARCHDIOCESE has announced the formation of ten monastic communities. Five are for men and five for women. They are located in the following places: Harvard, IL; Pleasant Prairie, WI; Reddick and Williston, FL; Lawsonville and Troy, NC; Abbeyville, SC; Galion, OH; Smith Creek, MI and Washington, TX.

IMMIGRATION, a new CD, has been released featuring the Lemko folk singer Julia Doszna. She is accompanied by a fiddler, double bass player, piano and strings. This CD features Lemko music old and new. For info call Brian Arden at 570/898-0443 or e-mail: brnardan@aol.com or contact Julia Doszna at www.juliadoszna.com

ACCORDING TO "SAGUARO SEMINAR: Civic Engagement in America," those born after 1930 tend to be less civic-minded than people born before that time. This has prompted a drop in involvement in U.S. civic and fraternal organizations. Thomas Sander is the executive director of the Seminar at Harvard Univ's JFK School of Government.

THE 12TH ANNUAL CHRISTMAS stocking project is looking for help to send stockings to needy children in Albania, Belarus, Poland, Russia, Slovakia and Alaska. Send help or for info respond by Oct. 31 to Christmas Stocking Project, Arlene Kallaur, PO Box 675, Syosset, NY 11791-0675.

THE REGULATIONS of the Greek Orthodox Archdiocese of America are being printed in the official paper Orthodox Observer. They were adopted by the 37th Biennial Clergy-Laity Congress in New York City and ratified by the Ecumenical Patriarchate on January 3, 2005.

(Continued from front page)

THE PROTECTION OF THE MOTHER OF GOD ICON

this article. Let's look at it. The main figure, the Mother of God, is seen hovering over the other figures. She is standing on a cloud. Her arms are outstretched in prayer and draped with a veil or scarf. The veil is a symbol of her protection over the city of Constantinople. She is in the center of the icon but her Son, Jesus Christ, is depicted above her for He is the One to whom the prayers of both the heavenly and earthly choirs are directed. Angels are seen at the upper level. In some icons they are seen holding the ends of the veil. We can see many figures in definite levels or stratas. These depict the various classes of people in the capital city who were in some way connected with the event. Among these are the emperor and empress, the royal court members and the faithful who were present at the vigil. On the right side, we can see St. Andrew, dressed in a cloak, pointing toward the Mother of God. We can see St. Epiphanius, wearing a tunic and cloak gesturing in astonishment at the miraculous appearance. In the center of the icon, below the cloud, we see St. Romanos. He is vested in deacon's robes, and in his hand he is holding an open scroll on which is written the Kondak Hymn for Christmas, which he wrote. "Today the Virgin gives Birth to the Transcendent One.../Diva dnes' presuscestvennaho razdajet..."

This depiction of levels of worshippers is interesting. It reflects the teachings of the Church that prayers of all, both living and those who have died, no matter what their position is in life, unite with those who are already sainted to petition our Saviour. We are never alone but are a part of a vast community of believers, many of them depicted in the icons, who pray to the Lord our God.

For an account of the event which is depicted in this icon, please see the article the Protection of The Mother of God elsewhere in this paper.

(Continued from front page)

THE TWO DEMETRIS

him with spears Christians received his body and gave him a proper burial. It was soon noticed that a fragrant smell hovered over the area near his burial site. Healing, fragrant myrrh started to seep out. A small church was built over the area. Many came for healing. A nobleman was among them. When he was healed of an incurable disease, he built a much larger church to replace the original.

Some years later, when Emperor Justinian attempted to move the saint's relics from Thessalonica to Constantinople, flames shot out of the tomb and a disembodied voice commanded: "Leave them here, and don't touch them!"

Two soldiers, two Demetris, both manifesting a great love for Christ!

(Continued from page 47)

KITCHEN CORNER

in parsley. Remove bay leaf and discard. Sprinkle with cheese, if desired, when serving.

NOTE: This reheats well and is a superb do-ahead dish. My sister, Elizabeth, tried this recipe and said that it makes a welcome change from chili. She said that the amounts given for the ingredients are approximate. A bit more or less doesn't make much difference.

ILAASI, FRIENDS OF ST. HERMAN'S SEMINARY

Among the countless contributions, St. Innocent (Fr. Ioann Veniaminov) made to the Russian Orthodox Church in Alaska, one of the most important was in the area of education. In order to accommodate the growing number of religious communities in Alaska, St. Innocent organized the first Orthodox theological school in North America at Sitka in 1844. By the 1890s, Alaska had two seminaries, the second was located in Unalaska, and 43 parochial schools. The schools, which were sponsored by the Russian Orthodox Church, lost their funding due to the Russian Revolution in 1917.

Fifty-six years later, the education of future clergy in Alaska, once again, became a priority with the opening of St. Herman Pastoral School in 1973. Several years later, it was renamed St. Herman Orthodox Theological Seminary.

In the early 1970s, a group was established to assist with financial support of the seminary. In Alutiiq, the native language of Kodiak Island, the word *ilaci* means "your friends." This was adapted to Ilaasi – an appropriate name for the Friends of St. Herman's Seminary.

Through the years, Ilaasi has helped to meet the needs of the seminary and its growing student body. During 2002-2003 alone, over $20,000 was contributed by the membership to renovate the seminary kitchen. New appliances, work area, and flooring brought the seminary within Kodiak Health Department code. Ilaasi donations in 2004-2005 are helping to provide an updated computer lab, including library software for cataloging and circulation.

Ilaasi, Friends of St. Herman's Seminary has accomplished much, but many projects remain. What can you do to help? First of all, pray for the seminarians, their families, and the seminary faculty. Then, consider becoming an active part of the seminary by joining or renewing your membership to Ilaasi, Friends of St. Herman's Seminary. For further information, please contact Mrs. Elizabeth Slanta, executive director, Ilaasi, Friends of St. Herman's Seminary at **slanta@erols**, or write to Ilaasi, Friends of St. Herman's at St. Herman Seminary, 414 Mission Road, Kodiak, AK 99615.

Margaret Pysarchyk

LIGHTER MOMENT

One cabbie asked the other: "Why is one side of your cab painted blue and the other painted green?"

"Well," the other cabbie said: "when I get in an accident, the police always believe my version of what happened.. All the witnesses contradict each other."

U.S. POSTAL SERVICE
STATEMENT OF OWNERSHIP,
MANAGEMENT AND CIRCULATION
Required by 39 U.S.C. 3685

1. Title of Publication – **The Orthodox Herald**
2. Publication No. – **600-140**
3. Date of Filing – **October 1, 2005**
4. Frequency of Issue – **Monthly**
5. No. of Issues Published Annually – **12**
6. Annual Subscription Price – **$8.00**
7. Complete Mailing Address of Known Office of Publication – **8 Fairview Dr., Hunlock Creek, PA 18621-3333, Luzerne County**
8. Complete Mailing Address of the Headquarters or General Business Office of the Publisher – **P.O. Box 9, Hunlock Creek, PA 18621**
9. Full Names and Complete Mailing Address of Publisher, Editor and Managing Editor
   Publisher – **The Orthodox Herald, Inc., P.O. Box 9, Hunlock Creek, PA 18621**
   Editor – **Nina Stroyen, P.O. Box 9, Hunlock Creek, PA 18621**
   Managing Editor – **Nina Stroyen, PO Box 9, Hunlock Creek, PA 18621**
10. Owner –
    Full Name – **The Orthodox Herald, Inc.**
    Complete Mailing Address – **8 Fairview Dr., Hunlock Creek, PA 18621-3333**
11. Known bondholders, mortgagees, etc. – **None**
12. The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes has not changed during preceding 12 months.

15.

		Average No. of Copies each issue during preceding 12 months.
A.	Total No. Copies (Net Press Run)	**5900**
A.1	Paid Circulation (outside county)	**5755**
A.2	Paid Circulation (inside county)	**100**
C.	Total Paid Circulation	**5855**
F.	Total Free Distribution (Sum of	**25**
G.	Total Distribution (Sum of C and D)	**5880**
H.	Copies Not Distributed	
	1. Office Use, Leftovers, Spoiled	**20**
I.	Total (Sum of E & F – should equal net press run shown in A)	**5900**

I certify that the statements made by me above are correct and complete.

Nina Stroyen, Editor

FUNDS

ALASKA: Ethel Watlock, Anonymous, Dorothy Borochonock

MISSION: Olga Mommsen, Mr. and Mrs. George Butchko, Don and Theresa Billy

BOTH ALASKA AND MISSION: Edward Korolenko

POSTAGE: Peter Gilbert, Ph.D, Anonymous (4), Jayne Richards, Mark Hudzin, Kathleen Hunt, Olga Mommsen, Stephanie Chmel, Edward Kirpolenko, Paul Laskovich, Julia Novitsky, Edward Korolenko, Michael and Olga Chanat, Fr. John Klembara in memory of Fr. Alexander Kobasher, Mary Fortais in memory of her husband John.

POSTAGE (FROM LAST MONTH) Peter Vezmar, Betty Swizz, Anna Healy, Lillian Smarsh, Vera Croitoru, Zenia Zlotnick, Steve and Leonora Evancho, Julia Egan, Charles Kavka, Tillie Bull, Helen Haviland, Mary Arndt, Mary Lorko, Archbishop Richard McCall, Mariann Mica, Margaret Balog, Barbara Garbinski, Nicholas Hudobenko, Paul Boshko, Eugenia Kribales, Robert Rodka.

WINTER'S GRACE

At a conference, the presenter was addressing a group of men. He took a large piece of paper and made a black dot in the center of it. Then he held up the paper and asked them what they saw.

One person replied: "I see a black mark." "Right." the presenter said. "What else?"

Complete silence prevailed. "I'm really surprised," the speaker commented. "You have completely overlooked the most important thing of all – the sheet of paper."

Aren't we all often distracted by small, dot-like disappointments, while we are prone to forget the innumerable blessings we receive from the Lord? But like the sheet of paper, the good things are far more important than the adversities that monopolize our attention.

There is a whimsical bit of verse that expresses good practical advice: "As you travel down life's pathway, may this ever be your goal: Keep your eye upon the doughnut and not upon the hole!"

How much better we all would be if rather than concentrating on the trials of life, we would fix our attention on its blessings. We should repeat with the Psalmist: "Blessed be the Lord, who loadeth us with benefits…" (Psalm 68:19)

Let's not be distracted by dots or doughnut holes.

IN OCTOBER 1954 ISSUE

1. An article by Archimandrite Amvrossy (Merejko) on summer in Alaska. He mentions the Sitka icon which is making a pilgrimage to many parishes in the lower 48 this month.
2. A minor sobor of bishops discussed regulations on the acceptance of converts.
3. An archive of Russian and East European History and Culture was established at Columbia University.
4. Social Security was extended to include clergy. It was optional.
5. An article on "Choose Heaven or Hell." It said that man is the only creature to whom God gave the power of choice.

ONE YEAR LATER

In October 1955 we were in our fourth year of publication and adding two to three parishes to our Packet Plan Family every month. Most of these are still with us.

1. We ran a photo of the newly-completed and dedicated ikonostas in the church in Lakewood, Ohio.
2. Basil Bensin closed the article on the Alaskan Mission with this: "After Alaska was sold in 1867 thru suggestion of Archbishop Innocent (who has been recently sainted), provisions were stated in the 2nd and 3rd clauses of the bill of sale and in the Declaration of 1867 that the U.S. would recognize the property and the rights of the Russian Orthodox Church and for the Church to be able to continue in its missionary work there."
3. A notice was given of the Second Annual Convention of St. Tikhon's Society. It was to meet in Jermyn, PA from Oct. 18-20 and discuss among other things – the charter for the seminary and the funding of the Seminary Library.
4. The "Herald" sold for 10¢ a copy.

THE RIGHT WORD

People seldom use the word sin anymore. When we do something wrong, we say we showed "inappropriate behavior" or made a "tactical error" or "mistake" or "goofed." We may even say: "I have done a bad thing." It seems as if people have come to believe in their own innate goodness.

We do so in spite of overwhelming physical and spiritual evidence to the contrary. Evil has not dropped off the face of the earth.

As Christians, we must steadfastly resist the efforts of our world to minimize the reality of sin. We must heed God when He said in Psalm 14:3: "…they are all together become filthy: there is none that doeth good, no, not one."

Recognizing the sins of others is easier than admitting our own personal sin. But we need to confess the specific sins we commit against our holy God. 1 John 1 would be a good chapter to read as we prepare for Holy Communion. "If we say that we have not sinned, we make Him a liar, and His word is not in us."

MEMORIES

I'd like to give a tribute of wonderful memories of my Babushi, Julia Sharyk, who was my grandmother. She passed away in 1986 at the age of 92. She was one of the six founders of my church, Nativity of the Blessed Virgin Mary Orthodox Church, South Plainfield, NJ. The six founders of my church were, in abc order, Catherine Dorosh, Paul Owsinik, Michael Polehonki, Nicholas Sawczak, Julia Sharyk and Andrew Zahuta. As a child, I always heard the story over and over again from my grandmother and my mother (her daughter), Nettie Sherby, how these six people donated $1,000 of their own money to start our church. Back then, in the depression years, that was a lot of money to take from the family budget, but yet the families were blessed and survived. There were arguments on the Board to make it a dance hall, but these six people pursued their dream and in 2/4/35 made it a church, which is still in existence 70 years later. A dear friend of our family, Mrs. Eugenia Marinich, who is also a devoted parish member of our church, made a wonderful breakfast for ALL parishioners February 4, 2005 in HONOR of our church's existence for 70 years! We have loving, caring, good people in our church.

My grandmother always had me take her on Holy Saturday to sit vigil at the tomb and spend 1/2 hour to one hour in prayer. My mother worked Saturdays and Grandma imbedded this seed into my heart. I sit vigil alone today on Holy Saturday, when it's "my hour to guard the tomb," and she always taught me one cannot leave the tomb unguarded until another person comes into the church to take over my spot. I remember one year I took a late hour, 2 to 3 p.m. and no one signed up after 3 p.m. until 5 p.m. and V. Rev. Fr. Ray, our priest of 27 years here, came over from the rectory and guarded the tomb so I could go home and finish my paschal basket to be blessed that evening at church.

My grandmother was a comptroller of the church (auditing the church books); and when I was a teenager, I remember her showing me at the dining room table the debits and credits in the ledger and how to track them, plus making sure the quarterly diocese dues payments from the parish were paid up along with parishioners diocese dues. I helped her with the additions. One year, when she was aging, she had planted the good seed in my heart while going over the church books: If the priest ever asks you to be on the Church Board for an officer position to be a comptroller (to take her spot) or some other figure head on the Board, say: "yes to Jesus" and have the church continue on, for the church is made up of people and we must all be obedient to God and help the churches continue on the earth." My grandmother passed away 3/6/86. Well, surely enough, in 1989, Fr. Ray did ask me to be a comptroller in the church (not knowing this conversation I had with my grandmother), and I had Grandma's spot on the Church Board, replacing Olga Dziomba; and then again, in 1995, was asked again by Fr. Ray to be the Church Board Treasurer, and I have said "yes to Jesus" both times and always remembered the promise I made to my grandmother *to keep one of His churches going on the earth.*

My grandmother also had a beautiful alto singing voice and we all sang together in church, along with my father, who sang tenor, and my mother (who sings soprano); we sang church songs even in the house and my sister, Doreen, and my brother, Johnny, and I always sang them, too, so we'd learn them. At birthdays we always sing the traditional "Mno Hi Ly Lita" song, even to this very day at family events.

My Babushi, grandmother, was a devout Orthodox woman and she knew her Bible, too. I know she is looking down from heaven and happy to see the church still going on "on the earth."

Anita (Sherby) Anderson

Please submit your stories and anecdotes for "MEMORIES" to Margaret Pysarchyk, 2125 Garfield St., Lorain, OH 44055 or e-mail: mpysarchyk@hotmail.com

PRESS FUND

Many thanks/Spasebo to all who have responded to my notice last month and to all those who help me to keep publishing. I am buoyed by the notes of encouragement and appreciation. Thank you.

Jayne Richards, Irene Allen, Kevin P. Menard, Anna Dorozynski, Mark Hudzin, Don and Theresa Billy, Catherine Shaffchick, Mary Melnick, Paul Koronchik, Anonymous, Carol and George Daru, Kathleen Hunt, Olga Moscowitch, Cyril Wadzita, Ethel Watlock, Courtney Swift, Harry and Rose Kulick, Edward Kirpolenko, Paul Laskovich, Larry Grivna, Edward Korolenko, Claudia Sczyrek, Michael and Olga Chanat.

Dr. Victor Potetajev in memory of all Orthodox faithful who have fallen asleep and for health of Matushka Nina.

Vera Kasperovich in memory of Mary Davidowitch, who died May 3, 2005.

George Sebastian in memory of Marie Yakovleva (Big Baba) and Maria Popoff (Little Baba).

LIGHTER MOMENT

With all the new technology regarding fertility, a 70-year-old woman was able to give birth. When she was discharged, her relatives came to visit, "May we see the new baby?" one asked. "Not yet," said the 70-year-old mother. "I'll make coffee and we can visit for awhile first." Thirty minutes passed, and another relative asked, "May we see the new baby now? "No, not yet," said the mother. This went on for some time.

Growing very impatient, one relative asked, "Well, when CAN we see the baby?"

"WHEN IT CRIES," she told them.

"When it cries?" they demanded. "Why do we have to wait until it cries?"

"BECAUSE I forgot where I put it!"

HEALTH TEST

Blow Your Breath On This Black Cat



If cat turns purple, there is a harmful chemical in your breath, and you should see your doctor immediately. If she remains black, you are well enough to attend church on Sunday.

SOBORNOST
ELECTION OF BISHOPS

This basic principle (a single bishop in every community, a single synod or council in every province) is upheld at Trullo (692), even in the very complicated situation resulting from a shift in the larger part of the population of Cyprus to the district of the Hellespont, near the sea of Marmara. In Meyendorff's Orthodoxy and Catholicity, we read:

> Ecclesiastically, the district possessed in Cyzicus its own metropolitan whose election was confirmed by the Patriarch of Constantinople. Strictly speaking, the Cypriot bishops, who followed their flock into exile, should have submitted to this local jurisdiction. However, the Archbishop of Cyprus (since the time of the Council of Ephesus, 431) was the head of an autocephalous church. The General Council of 692 decided to preserve his former right in his new jurisdictional area. The only way of doing so without encroaching on the territorial unity of the Church, was to submit the Metropolitan of Cyzicus to the former archbishop and also to delegate to him the primatial rights of Constantinople over the area of the Hellespont. Both actions were taken by the Council (canon 39): "We decree ... that new Justinianopolis shall have the rights of Constantinople and whoever is constituted the pious and most religious bishop thereof shall take precedence of all the bishops of the province of the Hellespont and be elected by his own bishops according to the ancient custom...the existing bishop of the city of Cyzicus being subject to the metropolitan of the aforesaid Justinianopolis..."
>
> It is quite obvious, therefore, that the autocephalous status of the Church of Cyprus did not give her any right to establish her own ecclesiastical administration in places which already possessed a local ecclesiastical structure. The Council did not admit the creation of a parallel Cypriot jurisdiction in Hellespont, and so preserved territorial unity. It solved quite radically a question of precedence at the expense of existing authorities – Constantinople and Cyzicus – but it did not divide the Church.

The pattern of ecclesiastical structure remains the same: one Church, one bishop, one community in every place. The canons of the Church have always protected this simple principle of *sobornost* against all attempts to create several separated ecclesiastical administrations in the same place or country, and also against the tendency of some big and important churches (Rome, Alexandria, Antioch) to deprive the local bishops of their authority and to affirm their own power over the rights of the local synod.

Fr. Michael Pahulich, Ph.D.
Dean - St. Tikhon's Seminary
So. Canaan, PA

OUTER TO INNER LIFE

Nature, or, more correctly speaking, the Providence of God, dictates to each period of life its own spiritual regime.

With the approach of old age, the bodily capacities decrease and the conditions favorable to a concentrated interior life increase: there is less activity and more time for prayer; the organs of our exterior senses are blunted; there is less distraction and more attention given to our inner world; a diminished ability to digest heavy, fattening food – hence a natural disposition to fasting; enforced chastity.

Blessed is he who understands these signs and goes out to meet God's solicitude for us. Blessed is he who, in the construction of his life, gradually replaces corruptible building materials by fireproof and indestructible ones.

Fr. A. Yelchaninov (1881-1934)

* * * * * *

A pessimist is an alarm cluck.

Undique (from everywhere)

Never turn your back to the Holy Altar and remember to make the sign of the cross when you pass before the Royal Gates when you pass before them when going from one side of the church to the other.

We Orthodox need to return to the fullness of the Faith, we need to realize that there is more to it than the Sunday Liturgy. We also need a home ritual. Some pious families have kept and passed on an authentic home ritual of prayer to their children and grandchildren.

Protestants sing: "Stand up, stand up for Jesus." We Orthodox stand for prayer. Even in churches where there are pews, we spend most of the time standing while praying.

Usually before Divine Liturgy the Third Hour is read. Did you know that it consists mostly of psalms which are related to the events in the Passion of Christ which took place at that particular hour of the day? It corresponds to 9 a.m. and commemorates Pilate's judgment of Christ as well as his scourging and mocking of the Lord. It also commemorates the descent of the Holy Spirit on Pentecost: when St. Peter told the people: "...since it is only the third hour of the day." See Acts 2:14-15

The Church on Red Square in Moscow, usually referred to as St. Basil's, is actually dedicated to Pokrov Bogoroditsye. The Protection of the Mother of God, this cathedral actually is a complex of many churches each dedicated to a different saint and topped by a cupola. Pokrov Bogoroditsye is the Holy Day of the Protection of the Mother of God, which we celebrate on October 1/14.

No other book has been subjected to such vigorous attempts to destroy it as has the Bible. Yet, it still exists and this, at least in part, in over 2,000 languages. Both its physical preservation and the preservation of its integrity manifest divine intervention.

Are there people who actually take and use their cell phones in church?

Editor's Notes

When I walk along my road these days, I can easily imagine that I am inside one of those globes that, when shaken, appear to be full of falling snow. But my globe is large! It includes, as far as the eye can see – with an azure blue sky overhead, a carpet of bronze, scarlet, gold and oh! so many more colors in the fallen leaves, and when the wind blows, I am engulfed in many colored leaves which gently fall to the ground. It is a fairyland!

The short cryptic sentence on the last page of last month's issue "One Hour On Sunday" engendered, many phone calls and letters. It started people thinking and talking. One call summed up most of them. It compared the worm which invades the internet to the worm which has invaded the church practices. When did it start and who is responsible? Should something be done about it? What?

I was reminded recently of the reverence we were taught to have for the prosphora or blessed bread which we receive after communion and/or at the end of the Divine Liturgy. Now, children tend to drop pieces or crumbs all over the floor. I watched as an older woman went to the place where she saw some strewn on the floor. She bent down and carefully picked up the crumbs. Don't parents teach their children like they did in years past that this is "Bozhe's bread" "God's bread" and it must be treated in a special way?

This month we celebrate the Holy Day of the Protection of the Mother of God. We pray to her: "My most holy Lady, Mother of God, by thy holy and all-powerful prayers deliver me from my many cruel memories and deeds, and free me from all their bad effects, for blessed art thou by all generations and glorified is thy most honorable name to the ages of ages. Amen."

God be with you,

Matushka Nina Stroyen

* * * * * *

Some sopranos commit mutiny on the high C's.

THE DIVINE LITURGY

The first prayer we hear in the church after the blessing is "IN PEACE LET US PRAY TO THE LORD." The Divine Liturgy begins asking for peace and ends with "Let us depart in peace." Jesus gave us this legacy of peace. In John 14:27 He says: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Why is this petition the first one? Because if we are not at peace we will not be able to pray rightly. St. Paul in the beginning of his epistles usually prays for peace and grace and uses this as a Christian salutation and as apostolic benedictions. In a sense saying: "I wish that the free, undeserved love and favor of God, and a lively sense in your souls, may be continued to, and increased in, you: and that as a fruit of this, you may enjoy all blessings, both inward and outward, especially peace of conscience, and a secure enjoyment of the love of God. Last, but not least, peace is put for that perfect rest, joy and great happiness, which the saints enjoy in heaven, where they are out of the reach of enemies, to disturb or molest them." (2 Peter 3:14; Isaiah 57:2)

We are an ecclesia, an assembly of spiritual people praying together – a spiritual family. We should manifest outward peace, which consists of a gentle accommodating attitude toward others who are present, and be free of irritation and bitterness one to another. Where there is peace and love, there God is. Do you harbor ill will toward someone in the parish and try not to sit next to them or greet them in God's house? IN PEACE LET US PRAY TO THE LORD.

* * * * * *

Churches are often built in the shape of a cross to recall this most important Christian symbol. In this shaped church, the main entrance is on the west side and the sanctuary with the altar are always within the east side. This originated in antiquity so that one faced east when engaged in prayer.



My friend and I were enjoying ikra spread on rye bread when she said that it reminded her of the ratatouille that she was making for a tailgate party at a Penn State game. Ikra is a Russian dish made with eggplant and is sometimes referred to as vegetable caviar. The recipe my friend shared is a delicious, healthy, easily made stew. Let's call it Ikra-Plus Stew.

CHICKEN RATATOUILLE
OR IKRA-PLUS STEW

1/4 cup oil
1 large onion
1 small eggplant
1 large red bell pepper
1 cup sliced mushrooms
2 cloves garlic
1/2 cup parmesan cheese (optional)
2 small zucchini
2 cups cooked chicken
1 (28 oz.) can diced tomatoes
1 bay leaf
3 Tbls. finely chopped parsley
1/2 teas. each Italian seasoning,
paprika, salt, pepper

Thinly slice the onion - about 1 cup. Cut eggplant into 1/2 inch cubes - about 2 cups. Chop the red pepper - about 1 cup. Mince the garlic - about 1 Tbls. Slice the zucchini in 1/4 inch slices - about 1 cup. Cut the chicken up into bite-sizes - about 2 cups. Heat half of the oil in a heavy pan. Add onion and cook over medium heat until it begins to soften. Add rest of oil along with the eggplant, bell pepper, mushrooms, garlic, Italian seasoning, paprika, salt and pepper. Stir often over medium heat until mixture begins to soften. Add zucchini and cook for two minutes. Then add the chicken and cook 2 minutes more. Add the tomatoes and bay leaf. Bring to a boil stirring frequently. Turn heat to low, cover and simmer for 15 min. Stir frequently as mixture is thick and tends to stick. Remove from heat. Stir

(Continued on Page 43, Col. 2)

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BIBLE STUDY

Many of this month's readings are taken from the letter of St. Paul to the Ephesians. Why did he feel it necessary to write to them and why was this letter selected to be included in the canon of the Bible?

Ephesus was an important commercial city in Asia Minor and was famous throughout the world because the Temple to Diana was located there. We read in Acts 18:19, that St. Paul visited Ephesus for the first time at the end of his second missionary trip when he was returning home to Jerusalem from Corinth. He remained here for three years.

It is believed that he wrote the letter to the Ephesians from Rome about the year 62 between the time he was free from his two prison terms.

The reason for writing the letter was that the converted Jews in the early church and especially in Ephesus were inclined to be exclusive and they did not mix or encourage the Gentiles who also converted and were a part of the congregation.

The letter is full of doctrine and very spiritual in tone. It is most complete and minute in its practical teaching, but one of the most difficult of all the Epistles to understand. Yet it will yield great benefit if it is carefully studied.

I try to study the daily readings and I found that I had difficulty with Ephesians 1:22-2:3. In verse 22, what does it mean to put "all things under His feet and be the head of all things?" What constitutes all things? It means all things visible and invisible – humans and angels and even things of nature.

In verse 23, what does the fullness of Him mean? It means the Church is the fullness of Christ.

Verse 23 continues: "that filleth all in all." Col 3:11 gives us the meaning of this phrase. "Christ is all and in all" and John 1:16 gives us the assurance that "of His fullness have all we received."

Verse 2:2 mentions "the prince of the power of the air." What or who is this? This appears to be the sphere of the great conflict waged about us between the good and bad angels. We read about the bad ones in Luke 10:18 and the good ones in 1 Thess 4:17.

Home Bible Reading Schedule

OCTOBER 2005

1. 1 Cor. 4:17-5:5	18. Eph 5:20-26
2. 2 Cor 4:6-15	19. Eph 5:25-33
3. Gal 4:28-5:10	20. Eph 5:33-6:9
4. Gal 5:11-21	21. Eph 6:18-24
5. Gal 6:2-10	22. 1 Cor 15:39-45
6. Eph 1:1-9	**23. 2 Cor 9-6-11**
7. Eph 1:7-17	24. Phil 1:1-7
8. 1 Cor 10:23-28	25. Phil 1:8-14
9. 2 Cor 6:1-10	26. Phil 1:12-20
10. Eph 1:22-2:3	27. Phil 1:20-27
11. Eph 2:19-3:7	28. Phil 1:27-2:4
12. Eph 3:8-21	29. 1 Cor 15:58-16:3
13. Eph 4:14-19	**30. 2 Cor 11:31-12:9**
14. Eph 17:25	31. Phil 2:12-16
15. 1 Cor 14:20-25	
16. 2 Cor 6:16-7:1	
17. Eph 4:25-32	

As we continue the rest of the readings from Ephesians we should note that they tell us in a practical way to be strong and to know and believe the love which God has for us. This is the main point in the teaching and "it passeth knowledge." (Eph 3:19).

BIBLE QUIZ

This month we give you familiar quotes from the New Testament. Where can they be found in the Old Testament?

1. "The voice of one crying in the wilderness. Prepare ye the way of the Lord." (Mark 1:3)
2. "This people honoreth me with their lips, but their heart is far from me." (Mark 7:6)
3. "For this cause shall a man leave his father and mother, and cleave to his wife: and they twain shall be one flesh." (Mark 10:6-7)
4. "Hear, O Israel; The Lord our God is one Lord." (Mark 12:29)
5. "Every male that openeth the womb shall be called holy to the Lord." (Luke 2:23)
6. "And all flesh shall see the salvation of God." (Luke 3:6)
7. "He shall give his angels charge over thee, to keep thee." (Luke 4:10)

ANSWERS:
1. Isaiah 40:3
2. Isaiah 29:13
3. Genesis 2:24
4. Deuteronomy 6:4
5. Exodus 13:2
6. Isaiah 40:5
7. Psalm 91:11